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# Olive-Tree



WHAT  
ARE THESE TWO  
OLIVE TREES ETC  
EFC. 4:11-14

I WILL  
GIVE POWER UNTO MY  
TWO WITNESSES---  
THESE ARE THE TWO  
OLIVE TREES ETC  
REV. II 3-4.

R.M. SOMMERVILLE  
EDITOR & PROPRIETOR  
NEW YORK

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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

MAY, 1904.

5.

## QUESTIONS OF THE HOUR.

### SABBATH OBSERVANCE.

REV. S. J. CROWE, D.D., WARREN, OHIO.

Rev. 1. 10: I was in the spirit on the Lord's Day, and I saw one like unto the Son of Man walking in the midst of the seven golden candlesticks.

The Revelation is unique among the various books of the Bible. It pronounces a curse upon him that adds to, or takes from, the prophecies contained in the book. In all its chapters, the great glory and power of the exalted Mediator are clearly stated. The entire book is an exposition of His triumph and glorious exaltation. It also records His peculiar honor and glory as He walks in the midst of the seven golden candlesticks. John saw in the midst of these candlesticks one like unto the Son of Man clothed with a garment down to the foot and girt about the breast with a golden girdle, and His eyes were as a flame of fire, so that He could see all things everywhere and indicate the power of His wrath against all those in whom He sees iniquity and rebellion. His searching omniscience pierces to the thoughts and intents of all hearts, and the heinous wickedness of Sabbath desecration stands naked and exposed to His sight as a most flagrant violation of God's holy law.

This striking vision was graciously granted to the apostle when he was in the spirit on the Lord's Day. He was lifted above his ordinary senses into a

spiritual rapture which enabled him to hold intercourse with Him who walked in the midst of the seven golden candlesticks. In such a state was Paul. "Whether in the body \* \* or whether out of the body," he knew not. It was such a state of heavenly-mindedness as to render him peculiarly fit to hold communion with the divine Saviour and to look to that blessed future by a living faith unrestrained by doubts and unclouded by sin. In this prophetic state of mind, the Spirit of man and Spirit of God commune directly in the fellowship of the blessed Christ, who walks in the midst of the seven golden candlesticks. While in this rapturous and blessed condition, John saw walking in the midst of His Church, which is the scriptural interpretation of the seven golden candlesticks, one like unto the Son of Man, clothed with a garment down to the foot and girt about with a golden girdle. This clothing denoted His kingly and priestly office. The golden girdle represents the badge of a King and the flowing garment from shoulder to feet was the robe of the high priest.

All this, and for aught we know, much more, was revealed to the exiled apostle while in the spirit on the Lord's Day, and ten thousand times more than compensated him for all his sufferings and persecution. This leads me to say that the greatest necessity of the membership of the Church is to be in the spirit on the

Lord's Day, and be granted from above the unspeakable privilege of beholding the King of kings in the midst of the seven golden candlesticks. This strenuous age, ruled largely by the love of money and the love of carnal pleasure, has obscured this heavenly vision in multitudes of professing Christians and left them without the testimony of God's Spirit that they are the children of God. This lacking, they are densely opaque and cannot be the light of the world or the salt of the earth.

All reforms are greatly retarded by the lack of this heavenly vision, and where there is no vision the people perish. There must be no longer any doubt or hesitation among the light-bearers of the world. A sinning race must have the offer of salvation and reformation, and must at all hazards receive it from the Church. By every consideration, both temporal and spiritual, it is the Church's duty to seek the inspiring vision of the stately stepping of the King of kings in His own sanctuary and be stirred up to do our full duty in these perilous times in which we live. The great practical question that confronts the membership of the Church is the answer to this text:

What is it to be in the spirit on the Lord's Day?

First, it is to believe that the duty of Sabbath observance has been specially enjoined since the fall, as a means to our sanctification and salvation. Verily, My Sabbaths ye shall keep; for I am the Lord that doth sanctify you. Remember the Sabbath day to keep it holy, for without holiness no man shall see the Lord, and the necessity of being in the spirit on the Lord's Day becomes apparent. Sin being a transgression of God's law obscures the heavenly vision and destroys the spirit of Sabbath keeping. A love and reverence for Sabbath law will secure obedience to the fourth commandment and bestow the

unspeakable privilege of being in the spirit on the Lord's Day. Without this love and reverence for law we have no evidence that we are in the spirit on the Lord's Day, and we have no right to expect the heavenly vision of one like unto the Son of Man walking in the midst of the seven golden candlesticks. Conviction of sin and conversion from it by confession and repentance are a necessity to obtain the privilege of communion with God. The searching omniscience of Him, whose eyes were as a flame of fire, is a perpetual rebuke to Sabbath breakers, and exposes their whole state of corruption and rebellion. The glorious vision of the Lord of the Sabbath and the effect of the dazzling glory of it was so great that the beloved apostle fell at His feet as dead. On the Mount of Transfiguration he had been possessed with a holy filial fear, but here alone on the island of Patmos, with the superior glory of his Redeemer shining around him, he fell down as dead. What, then, shall be the effect of the searching omniscience of Him whose eyes are a flame of fire and who has the keys of hell and of death, who opens and no man shuts, and who shuts and no man opens, upon the multitudes who are not in the spirit on the Lord's Day? If the saintly John, who was in the spirit on the Lord's Day, could not stand without the support of the right hand of Him who is able to save unto the very uttermost all that come unto God by him, how shall it fare with unrepentant Sabbath breakers who are not in the spirit on the Lord's Day? When the quest is over and all men shall appear before the judgment seat of Christ to give an account of all their doings and opportunities, it will then be found that the rule of that judgment will be the righteous and holy law of God, which will be impartially applied to those who in so-



called Christian lands have been walking in the darkness and ignorance of Sabbath desecration and who are not in the spirit on the Lord's Day.

Second, to be in the spirit on the Lord's Day is to know that love is the fulfilling of the law, and that the fourth commandment should be obeyed, both actively and passively, because we love Jesus Christ. The failure of love to the Son of God is a high-handed crime of the greatest magnitude, as is proven by the following statement of Scripture: "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." The Lord's Day, like the Lord's Supper, is intended to honor and glorify the Son of God in their observance by being in the spirit of Him who appointed them. Surely He is not asking too much of lost sinners that in return for His sacrificial death they show His death until He come, and observe one day in seven in holy fellowship with Himself in the midst of the seven golden candlesticks.

These precious institutions should not be set aside by the love of money or the deeds of the flesh. No man has a right to sell the Lord's Supper or the Lord's Day for money. Neither has he the right to neglect their observance by reason of the love of self or the love of the world. And if he does neglect to observe them for money, he is guilty of loving mammon more than God and makes himself subject to the following penalty, If any man love father or mother, houses or lands more than Me, he is not worthy of Me. If ye love Me ye will keep My commandments is the unchanging rule of Christian life. The Lord's Day is set apart expressly for the purpose of being in the spirit on that day to be in harmony with the teachings of Scripture and in harmony with the supreme and perfect love of God as expressed in law.

Third, to be in the spirit on the Lord's Day is to be willing to search the Scriptures and advance in the divine life by adding unto our faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness charity, for if these things be in us and abound, we shall not be barren or unfruitful in the knowledge of our Lord Jesus Christ; whereas he that lacketh these things is blind and cannot see afar off. Our duty is to follow Christ in the paths of righteousness even for His own name's sake. When Ezra, the priest, read the law before a great congregation he became a great preacher armed with his proper instrument to do God's work. He had prepared his heart to seek the law of the Lord and to do it, and to teach Israel its statutes and judgments. He was a devout and profound student of the word of God and practiced what he preached. By preparing his heart to seek the law of the Lord and by loving obedience to the law himself, he became qualified to preach and the ears of all the people were attentive unto the book of the law. They were profoundly impressed by the teachings of the book, because they believed them to be the word of God and came as a message from God to them. This man of God read great portions of Scripture, history, prophecy, law and psalms from morning until midday and the people listened with profound reverence to the word of God. It was God's word they wished to hear and their ears were fastened to the book and were opened to hear the truth. The effect was very great and they mourned and wept when they heard the words of the law. When the long-lost law was found and read in the presence of Josiah, he rent his clothes and said, Great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened

unto the words of this book, to do according unto all that which is written concerning us. The reading of the book of the law by Ezra produced a similar effect, and they saw how guilty they were and their hearts were smitten with fear and their consciences quickened because of sin. The word of God, like a great battle-axe, had broken their hearts in pieces, and in true conviction and contrition they gave themselves over to a godly sorrow for sin and received the rich and abundant mercy of God in forgiveness of sin, and were given beauty for ashes, and the oil of joy for mourning, and the garments of praise for the spirit of heaviness. These people were in the spirit on the Lord's Day and believed in the forgiveness of God as well as in the wrath of God, and, keeping the Sabbath holy, they were enabled to confess their sins and be forgiven and be cleansed from all unrighteousness and live in harmony with their environment.

To observe the Lord's Supper in an acceptable manner and have a view of the King in the midst of the seven golden candlesticks as the chiefest among ten thousand, and altogether lovely, it is necessary to be in the spirit on the Lord's Day. God is a Spirit, and the fellowship of Christ in His divine nature is along spiritual lines and not according to the will of the flesh. When the two Greeks came to Philip and said, "Sirs, we would see Jesus," they were granted an audience because they sought it in spirit and in truth. To be in the spirit on the Lord's Day means a beautiful expectancy of spirit, with our souls on the outlook for one like unto the Son of Man walking in the midst of the seven golden candlesticks. Under this inspiring vision we will walk in the footsteps of the beloved John, and tell a Saviour's love and sacrificial death to a perishing world. The vision of Christ's life and death and glori-

ous resurrection enabled the twelve apostles to turn the world upside down and establish the Christian Church over a large portion of the then known world. These things the angels desire to look into, and surely lost sinners saved by His grace and plucked as brands from the burning, should seek the companionship of their glorious Redeemer and tell it out to a perishing world. It is through the ministry of men and not of angels that the world is to be evangelized, and no higher privilege has ever been accorded to intelligent creatures than to be the bearers of the good tidings of salvation to a perishing world. It is glory to God in the highest, peace on earth, good will to men.

Great efforts are now being put forth to have a revival of religion in this country, and especially in the cities. Money and time and energy have been devoted to this needed work. Able evangelists and preachers are employed to lead the meetings and oversee the work. The press is publishing extended accounts of the lives and work of the men who are to conduct this Revival. All things are ready except conviction of sin, without which there is no revival and no salvation. When the Holy Spirit convicts men of the sin of not believing on Christ and of not being in the spirit on the Lord's Day, and of not showing their love to Christ in the keeping of His commandments, then, like Paul when the scales fell from his eyes, they will ask the Lord, What wilt thou have me to do? And go and do it and be quickened and revived for life. A revival from Sabbath desecration and antinomianism, in all its abounding and multiplied forms of corruption, is needed in order to reach the unhealed masses, lest they turn upon us and say "Physician, heal thyself." The word of God and all history shows this to be a necessity.

## NEWS OF THE CHURCHES.

### ABROAD.

**Latakia, Syria.**—Rev. James S. Stewart has an item of special interest in a letter of March 8:

Salim Saleh and I have just come back from holding a communion at Gunaimia. Seven persons were received on profession and eight children were baptized. There were fifty-two communicants. The house was packed to its utmost limit, 120 being inside, great and small, and I was told that some fifteen were unable to find a place inside. I was much encouraged, not only by the attendance, but by the interest and harmony manifested. Since our last report there has been a considerable improvement out there. We shall send them our best available man for the summer vacation, and in the meantime will visit them as often as possible, so as to keep the Sabbath services. I expect to go to Bahamra for the coming Sabbath, and will hold a communion, if it is found practicable.

Spring is here and the weather is fine with occasional showers.



Dr. Balph, writing March 12, reports very little change in the condition of Miss Willia Dodds at that date. He says: She can sit up in bed a short time, and almost every day sits for half an hour in a rocking-chair. Aside from weakness the general condition of the system is not bad. At times she uses a few words, but not enough to express thought. Her mind is clear, but very weak. Her memory of persons and things is unimpaired. It is a blessing that Miss Sterrett was in reach, as she was a very close friend and affords her great comfort. Remember us all, and especially the sick one, in your prayers.

**Suadia, Syria.**—A brief letter of March 7, from Miss Cunningham, contains the following items:

We are all well and the work is going on as well as can be expected under the circumstances. Nearly all the girls have had the measles since school opened. At present three are at home and one is in school quite sick, which makes a good deal of extra work. It has interfered considerably with the school, but I hope now that things will move along better. A good many children have died.

We have had very interesting meetings with the women, and many of them are coming to the church services, and also the Sabbath school. I think the women are beginning to understand better, but it takes a long time seemingly to make any impression. If it depended on us it would be never. Our only confidence is in the Lord. He alone can cause the seed of the word to take root and grow.

**Mersina, Asia Minor.**—A business communication from Rev. R. J. Dodds, under date of March 8, gives us an item or two of public interest:

On returning from Alexandretta, where I assisted Mr. Kennedy at communion, our baby was very ill. This made it impossible for me to leave home for a period of several days.

Eight days ago we had a conflagration in our little town, in which a few dwelling houses and quite a number of drygoods shops were burned up, with all their contents. The loss is said to be £40,000.

Miss Sterrett is still absent, but the schools are going on nicely, much to the credit of the teachers employed. We had



arranged for communion next Sabbath, but sickness among the brethren compels us to postpone it for a little while.

**Cyprus.**—A letter from Rev. W. McCarroll, dated March 25, is full of news and suggestions:

More than a fortnight ago there arrived at Larnaca two Lutheran ministers from America, Rev. Yeiser, of Troy, N. Y., and Rev. Ezekiel, an Armenian, educated in the United States. They came here for the purpose of founding an orphanage. Mr. Yeiser is the president of the board that was formed in America to superintend the new enterprise, and he accompanied Mr. and Mrs. Ezekiel here to choose the site and see the work properly inaugurated. He has secured a large house, not far from the Mission property, and the first orphans were taken in to-day. The orphanage is to be open to all orphan children, of whatever race or religion, but especial efforts will be made to bring over Armenian orphans from Turkey. Naturally, I felt as if the new enterprise was to be the beginning of evangelistic work, and so become a rival of our own work, and a breach of the comity that is supposed to exist in missionary lands. Mr. Yeiser, however, assured me that they would never attempt to form a congregation or do general evangelistic work, but would bring the children of the orphanage to our church and Sabbath school. Of course, under such conditions, I could not object.

Last week I went to call upon the Commissioner of Larnaca, as it seems that, owing to his office, it is the part of courtesy for the newcomer first to pay his respects to the Commissioner before any attention can be expected from him. When I called, the Bishop of Jerusalem (Church of England) happened to be present. The Commissioner, in the

course of the conversation, took occasion to express his decided opposition to what he termed "proselytizing," by which he meant attempting to turn Orthodox Greeks or Moslems from their faith. I indicated that that was just what I was here for, although I did not call it "proselytizing." The Commissioner placed the two, the Greek Church and Moslems, on the same level, which reveals either his ignorance or forms a strong indictment against the Greek Church. The Bishop was more discriminating, and regarded the work among the Orthodox Greeks as "proselytizing," for they held the truth in sufficient measure to save the soul, and however much we may differ from them in minor points it was not right to proselytize from them. As for the work among the Moslems, it was dangerous and not likely to meet with much success. Since these are the views of the representatives of the "Church of England" in Cyprus, it is not to be expected that our own work will be looked upon with sympathy or favor by them.

Last Sabbath we were in Famagusta and had a very interesting time. Colporteur Vamvois labors there. Mr. and Mrs. Kassilian are earnest workers for our cause. I preached Friday evening and also Sabbath morning and afternoon, Mr. Kassilian interpreting. In the morning service more than forty Greeks were present, and the attention was everything that could be desired. At the afternoon service more than fifty attended, among them two Greek priests, and the same earnest attention was given as in the morning. It was quite refreshing to see such interest manifested. Rev. Aegyptiades, who is now laboring in Nicosia, reports an average attendance of about thirty and a considerable degree of interest manifested.

What we want, however, and must have,



is definite results, conversions, which we will not see until the Church is upon her knees in united, definite, importunate prayer. In a former letter I pleaded for a day of special prayer to be observed by our whole Church. Forgive me for once again broaching that question, but it seems to me of such vital importance that I would like to place before your readers what I mean by a "day of special prayer." It is not the conventional day of humiliation and prayer, on which a handful of people in each congregation turn out to listen to a sermon by the pastor. It is not worth while to plead for such a day of prayer. I would humbly venture to suggest a plan or scheme which may prove suggestive, and lead some to favor where they would oppose the conventional day of prayer. The plan is this: Let each congregation be divided into sections or circles, comprising ten or twelve persons each, more or less, who will hold a "cottage prayer-meeting" one evening a week for five weeks preceding the day appointed for special prayer, in which cottage prayer-meetings the five mission centres, Latakia, Suadia, Mersina, Cyprus and Tak Hing Chau, will be made the objects of special study and prayer. Let the session choose or appoint capable leaders for these cottage meetings and hold them responsible for their success. Let the Foreign Mission Board issue a small booklet containing definite instructions to guide the leaders in conducting these cottage meetings. Let the missionaries record the special needs of each field that the prayers of the people might be specific. On the day appointed let the "prayer-vigil" be kept, i. e., following the example of the Moravians let there be unceasing prayer the whole twenty-four hours of the appointed day. In each congregation let each pastor, or session, call for twenty-four volunteers, who will agree to take one hour each

of the twenty-four and spend it in earnest supplication to God, the hour observed by each to be assigned by lot, and to be as sacredly kept as if it were an appointment with the President or King, no matter what time of the day or night. Finally, on the appointed day in each congregation let all the people assemble for public prayer twice or thrice, in which every one will be given an opportunity to pray. What would be the result of such a season of prayer? What is the result when the engineer steps upon his engine which is almost bursting with the pressure of steam within and pulls the lever? Who would dare to say that in our Mission fields there would not be inquirers by the hundred, and so many repentant sinners coming home to God that the angels would weep for very joy? Brethren, let us pray.

**Tak Hing, China.**—According to a letter from Rev. A. I. Robb, written March 7, he expected to leave for America, with his children and Miss Torrence, April 14, by steamship Doric, due in San Francisco, Cal., May 12. He will thus be home in time to attend Synod. At the time of writing all the members of the Mission were in good health, the services well attended and many promising inquirers.



The same mail brought a brief communication from Rev. J. K. Robb:

I enclose a picture of a new temple of Confucius that is in process of construction at the present time. It is almost completed, as the picture shows. The temple is much more gorgeous than one would think, judging from the photo. It is painted in the most brilliant colors, and is a very handsome structure. Several temples have been erected during the past year. We regard this as a hopeful sign. The people are not yet prepared to



give up their idolatry, but their leaders evidently think that they must keep on the aggressive, lest we win their followers from idol worship. Several old temples have been repaired, and there seems to be a general brushing up in that line.

During Chinese New Year holidays we had a great number of visitors, many of whom were young women. This is a marked change from what it was even two or three years ago. At that time very few, if any, young women, came to the Mission unless attended by some elderly ones. An ever-growing interest is manifested, and fine opportunities are on every hand. We hope that we are making use of them.



The same mail brought a letter from Dr. Kate McBurney which, according to the date, must have been at least fifty days on the way. Though marked "personal and not for publication," we will venture to give our readers some of the items it contains:

When we [her sister and herself] began to study the Chinese, it seemed as hopeless as trying to seal the great wall, but we knew others had succeeded and we could, too. Now we find it more interesting every day and the fascination will, no doubt, grow as we get further on. \* \* \*

To-morrow is Chinese New Year, and they celebrate for a week or two. We went out into the town to-day and saw some decorations. They look like the work of children, but are no doubt very interesting to them. The sad thing to us is the idolatry. Somehow I never seemed to realize how deeply steeped in idolatry these poor Chinese are. There is an altar under every banyan tree, and now they are more than usually devout. To-day we saw many of them carrying offerings to the idols. When we used to read about the idolatry we thought we understood, but we didn't begin to realize that people were still worshipping idols. It is the worst "cardiac depressant" I can take. To-day the offerings were foods of differ-

ent kinds. There was usually a goose or duck—roasted—some pork and various other foods, and some libation. The only cheering thing is the thought that if they are so devout in their present service, we can reasonably hope they will be correspondingly devout, if converted, in their worship of the true God. I spoke of “cardiac depressant” a moment ago. It would not do to leave such a one-sided part of the story alone. To look in the faces of the converts and observe the different expression they wear now is well worth coming to China to see. Some of those we meet on the streets have such a look on their faces as gives you a shock when you meet their gaze. I thought when I first noticed it that it suggested nothing more forcibly than the word “devilish.” I spoke to some one here, and he told me it would not be surprising if they did have such an expression on their faces, after generations of service to the devils. They worship devils—and only because they fear them. There is no love in their worship. That is the part of the Christian religion which seems to appeal to those who hear it explained. There is a woman who has been in the dispensary several times. She is very poor and had been asking for work. After a while we found something she could do and have employed her at times. One day she spoke of us as the “have blessings” people. Dr. George asked her why she called us by such a name. She replied that it was because we worship the true God, and He gives us many blessings. She has been attending the women’s meeting and seems much interested. We hope she will keep on coming until she accepts the “blessings” for herself. When Dr. George told Ah Sam of her brother’s illness, he looked very sympathetic, then remarked, “It is Christ’s will. He will manage it.” She said, “He is a Christian and has preached

the gospel for several years.” Ah Sam’s face brightened up and he said, “Christ is well pleased with him and will manage his case all right.” When she received the first word that he was better, Ah Sam was greatly pleased to hear it and seemed to think the case was being managed to his entire satisfaction.

Several of the members have gone out with the men when they go to sell books, and it is very interesting to hear how they speak up for the true religion and meet objections. The foreigner can say some things that may be true enough about the fallacies of their religion, for instance, and the Chinaman might feel that he was speaking only on hearsay and might refuse to accept his teaching. But the native not only knows all about their idolatrous worship, but his audience knows he has been just where they are now—and they dare not gainsay it. It is refreshing to hear what they have to say of this new religion. One man comes a long way in from the country. He came first over a year ago, and soon wanted to be baptized, thinking it would avert some trouble he thought was coming. He was not received then. Later he showed an entirely different spirit, and at the last communion was received. He seems so happy now. About a month before communion he brought his father to stay near us to hear more of the doctrine. He had read in the Bible and his son had told him what he could. After being here a few weeks he asked for baptism. Mr. Robb advised him to wait a little while for fuller understanding of the truth. He is going to come back a few weeks before the next communion and hopes to be received. The son is young and comes almost every Saturday evening. He walks, and it is fifteen miles, I think.



Miss Jennie B. Torrence, in a letter of



Feb. 18. has something to say about the way the missionaries were employed during the New Year's festivities and her personal interest in the work :

For three days we have done little but entertain callers. They came in crowds numbering from ten to thirty or forty. Mr. Robb has been kept busy talking to the men, and when I had too many women in the guest room, he received the men on the front veranda. Dr. George was also busy on the other side of the house entertaining women. We all had excellent opportunities to tell about the Saviour of the world. Some could hardly believe Jesus was the Saviour of any one but foreigners. I called our cook in one day, when I was "talked out," and wanted to rest my throat. He was most pleased to tell them what the gospel had done for him and of its power to save the chief of sinners. He talked for about one-half hour and invited them all to prayer meeting and Sabbath service.

It is most gratifying the way some of our converts talk the gospel. They improve every opportunity and do it with wonderful ease yet with power. We praise God for these opportunities for sowing the seed and look to Him to bless it to the gathering in of souls.

Many people from the villages near us came for the first time and heard the gospel. We were so pleased they invited us to their homes, yes, many insisted that we come; though we don't hesitate to accept the slightest invitation. To-morrow we are invited to Tse Sin Shang's house to a feast. The head of the house is a member of our church, and his wife is very friendly and attends the services. We hope she will soon see the truth as he does and join us. Lin Tai, the woman who was baptized at our last communion, invited us all (the women, I mean) to her home Saturday at 10 o'clock. We hope

to be able to reach some at these homes who will not come to our house. We thank God and take courage for what our eyes have seen among this people of Christ's power to save.

Dr. Wright has been doing a good work selling books. We will miss him from the house only a little while, and when he comes in he will tell us, "I sold ten, fifteen or forty Gospels," as the case may be.

After consideration, it is thought best that I accompany Dr. Robb home with his children. We talked of one or the other going alone, but as baby George is less than one year old it seems too much for one. I will be sorry to lose any time from the work here and will hope to return early in September. It is the Lord who plans our lives, and if we can only submissively follow in the plans He makes for us we can expect His blessing. One has said, "The Church does not expect to send out new missionaries to China this year, but this may be God's plan for you to go home and awaken a new interest in the hearts of the people in regard to China." I can only praise God for the time He has already given me in China, and trust that my life may be used here for many years in His service. We are all well at present. The weather is delightful for this season.

**New Hebrides.**—Rev. Maurie Frater thus reviews his three years' work on Paama :

Three years have now elapsed since we entered upon our work on Paama. To us they have been bright and happy years, and through God's goodness we have been privileged to witness great changes among the people. The missionary's lot is generally regarded by those to whom the charms of home and civilization are dear, as by no means an enviable one. But our work is our delight. More now than ever



do we esteem the honor and privilege of extending the knowledge of God among the ignorant and depraved.

A great measure of the success which has accompanied our efforts is due to the natives themselves, and especially to the influence of one or two outstanding characters in the different villages. In almost every village, one or more have come out nobly on the side of Christ, and confronted all opposition. Their own hearts were first of all kindled with the divine love, and they in turn became missionaries to their fellows. Through the Holy Spirit accompanying our united efforts, the outstanding evils of heathenism are a thing of the past. Established institutions and customs which were an offense to Christian morals, and at variance with the spirit of Christian religion, have been widely overthrown. A new spirit has been implanted, and a better tone given to the

community, resulting in changed conditions and higher ideals of life.

There are twenty-two in church fellowship, and about 1,600 under Christian instruction. The attendance at our services and schools is extremely gratifying, and a lively interest is maintained in the worship of God. Our twenty-one native evangelists are located at different centers throughout our district, and from the modest haunts of church and school there goes forth the living Word, conquering, and to conquer.

Neither our converts nor native teachers are perfect Christians. They are but babes in Christ. Still their simple and consistent lives, earnestness in prayer, and Christian liberality, lead us to affirm without hesitation that they are new creatures in Christ Jesus, and strive to live for His glory.



Toro, on the slopes of the Ruwenzori Mountains, discovered by Henry Stanley on one of his visits to the dark continent of Africa, has a Christian ruler and is consequently making marked progress in Christianity, as the following letter, recently received in England, clearly indicates :

KABAROLE, TORO, September 30th, 1903.

TO THE CHIEFS OF THE CHURCH MISSION SOCIETY :

How are you, my friends? I greet you with much grace which comes from our Lord Jesus Christ. Now I thank you very much for your kindness in sending us a doctor to help us. Very many thanks. I and my people rejoiced much. We are very grateful.

We have finished building a large new house for the sick, and it is very fine.

Now, my beloveds, pray God that my people may increase in knowledge, and that my land may go forward; for apart from God, the wisdom of man avails nothing. And I much want my people to become teachers to the other tribes.

Just now we are very grieved, for our friend Mr. Fisher is going, and we shall rejoice much when he shall return here, for he is our friend.

Now good by. May God, our Father, give you power in your work.

I am very much your friend,

DAUDI KASAGAMA,

King of Toro.



Let our offerings be according to our incomes lest the Lord should be displeased and make our incomes according to our offerings.—*Dr. John Hall.*

AT HOME.

New Alexandria, Pa.—The Ladies' Missionary Society of the New Alexandria Congregation report a membership of thirty ladies for the year 1903. The meetings have been well attended and much interest manifested. Our work has been piecing quilts which have been sent to the different Missions. We are encouraged to go onward and forward in our work, following the divine injunction, "Whatsoever thine hand findeth to do, do it with all thy might."

MRS. E. S. SPROULL, Sec'y.



TREASURER'S REPORT.

*Receipts.*

Dues .....	\$34.50
From honorary members.....	2.00
Thank offering.....	10.75
Collected for Miss Brown, of S. Mission, to purchase a stove... ..	16.50
Valuation of two quilts.....	8.00
Solicited by Mrs. Patterson.....	20.00
For Indian Mission.....	2.00
Donations of cash, goods for comforts, etc.....	13.81
Total.....	\$107.56

*Disbursements.*

Thank offering.....	\$10.75
To Miss Brown to purchase stove.	16.50
Turkey for Aged People's Home.	4.20
Express .....	.45
Two quilts to Jewish Mission, Philadelphia .....	8.00
Freight .....	.50
Comforts, blankets, and cash to family in need.....	5.77
Secretary's book.....	.50
Contingent fund.....	1.45
Indian Mission.....	25.00
Foreign Mission.....	34.00
Balance .....	.44
Total.....	\$107.56

MRS. J. R. STEELE, Treas.

Rehoboth, [La.—As] members of the Rehoboth Ladies' Missionary Society, we desire to record our sense of loss in the death of Mrs. Thomas Martin on Feb. 2, 1904. Mrs. Martin was an earnest, active worker in our society, although in late years a great sufferer and able to attend our meetings only occasionally; yet she was always willing to do what she could for the Master. Naturally of a bright, sunny disposition, she was intensely enthusiastic and hopeful; ever encouraging us when we became despondent. Her acts of kindness were many, but so unostentatious as rarely to be heard of, except from those benefited.

Her devotion to her home and her church gave crowning beauty to her life. Though a woman of many cares she did not fail to find time for the secret prayer and the social prayer-meeting, as well as to give liberally of time and means to carry forward the work of Christ.

God is admonishing us as a society in this providence to have our lamps trimmed and burning, so that when the Bridegroom comes we may go out and meet Him.

We extend to him who shared with her his happiness and sorrow, and those who mourn the loss of a dear mother, our deepest sympathy, and commend them to Him who alone can give comfort to the bereaved and mourning.

MRS. J. A. BLACK,

MRS. O. L. SAMSON,

*Committee.*

Selma, Ala.—OLIVE TREES has received from Mr. M. W. Leslie, of Newcastle, Pa., a graphic account of a recent visit to the Southern Mission, which want of space compels us to publish in condensed form.

Having commended the "splendid hos-

pitality of Prof. Reed and his noble wife," and having recorded a list of the teachers, "all of whom did everything in their power to make a short stay with them pleasant, and did not fail in their attempt, for the visit was a very enjoyable one indeed," he writes:

"I was agreeably surprised at the splendid work that is being done by our dear friends, and done, too, in the face of opposition from the Southern Whites. And yet, notwithstanding many difficulties, they labor on, casting their bread upon the waters with an unwavering faith in God that after many days it will return again. I was greatly pleased with the recitations in the several class rooms, a proof of the excellent work that is being done by the teachers. But in going through the building I noticed that some things were needed, and things that should not be overlooked by the Mission Board. For instance, furniture is greatly needed in rooms 6 and 7, for the comfort of both teachers and pupils. There is also need of three new, first-class sewing machines in the girls' industrial department, that Miss Fowler may have the good results expected of her. She is having a good degree of success, but with the machines she would be much more successful.

Might I urge that the Young People's Societies of Christian Endeavor take this matter up. It would be something definite in the way of work and would be helping on the cause of the blessed Master in the Southern Mission.

"It is very inspiring to meet with them in the chapel in the morning when they all come together for devotional exercises. It is an uplift to one to hear them as they all join in singing the Psalms and repeat whole chapters of the Bible together. My daughter, who was with me, says that it would bring shame to our very best schools in the North. As to discipline, no better can be found anywhere.

"I wish that the Covenanter people could all visit the field and see the work that is in progress, for I feel very sure a greater interest would be awakened on the part of brethren in the North, many of whom now seem to take so little interest in the Mission at Selma. The great question of being instrumental in giving of the bread and water of eternal life to the black race, as well as to all other races of men, stands out before us to-day as in letters of living light. May the Lord help every one of us to do all he can to this end."



When and where shall we end in stating the obligations of the rich professor of the Gospel? Remember the rule, of blessing in proportion as you are blessed, and that, therefore, he whose prosperity flows in upon him by copious streams, but whose liberality is only like drops oozing from a rock, is robbing God, defrauding the world, and rendering it doubtful whether he is a Christian in deed and in truth. "If any man love the world the love of the Father is not in him."—*Rev. John Angel James.*



The Evangelical Missionary Society of Paris makes a fine showing for the last ten years. There are about 600,000 Protestants in all France, and within that time their foreign missionaries have increased from 37 to 97, and their yearly income from \$65,000 to \$225,000.



Tell me how a man spends his money and I will tell you what kind of a man he is.—*D. L. Moody.*

## MONOGRAPHS.

### A PLEA FOR PRAYER.

One who has no money nor ability to go in person may, by believing, persistent prayer, cause the Lord to put thousands of dollars into the treasury and send hundreds of workers to the field. *No money and no man is beyond the reach of earnest prayer.* Therefore there is wanted *some one to pray.* Let it be individual—*some one*: let it be personal—*you.*

Not to great crowds is God's blessing confined; in fact, the opposite seems true. "Where two or three are gathered together in My name, there am I in the midst of them." Two Christians and Christ constitute an irresistible force. "If *two* of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father."

What glorious blessings lie unclaimed in our Father's hands! Yet any *two*, by agreeing and asking, can secure them. Let God be importuned by His people, and both men and money will come, ample for every need. We waste time in begging of men, when we should be pleading with God for what is needed. According to God's own word, there is but one limit to His blessing—*unbelief.*

Wanted in every church, *some one to pray.* Will *you* be the one in yours? Separated from home and friends, and surrounded by appalling spiritual destitution, our comrades at the front need our prayers, and nothing will so encourage them to push the battle as the knowledge of some one daily bearing them before God in faith. Plead with God for those who are hazarding their lives for the name of the Lord Jesus. Beseech God daily for men and means to meet the demands of the dying, and He who holds all things

in His hand will surely hear; and hearing, will command both men and money. —*Selected.*

### PREVAILING PRAYER.

A worker of the Church Missionary Society in one of the countries around Uganda, Africa, writes:

A most impressive scene was described by the Christian teacher at Kibero, the great salt mine on the shore of Lake Albert. For a long time there were few who came to read or attend the Mission service. The teacher found that devil-worship was at the bottom of it all, and that wizards of the place had pronounced doom upon all who went to listen to the "words of the Book." The little band of Christians, together with the teacher, then commenced earnestly praying that God would put a stop to this wickedness.

The chief, though not openly opposed to the gospel, was half-hearted. The teacher said: "We strove in prayer that God might win the victory. I pleaded with the chief on the subject, and at last he told us he had made up his mind that all charms should be burnt. We praised God night and day, and still prayed. Then the great day came. The chief had demanded all the charms and fetishes to be brought, and they were handed over to us Christians to do what we liked with them. We piled them into a great heap, and while it burnt we sang a hymn.

"The wizards said we should have trouble, and the vengeance of the evil spirits would be upon us, but we prayed to God and rejoiced that the charms were all burnt. The devil-men prophesied that that night one of the Christians would be eaten by a crocodile. But no one was hurt. The whole village rejoiced,



and crowds came to hear the Word of Life. Now all have freedom to learn about Jesus Christ, for the power of the devil-men is gone."

#### AN APPRECIATION.

Rev. Nathan Robinson Johnston, D.D., fell on sleep the evening of Monday, the 21st of March. For some time it had been his great desire to live the few remaining days of his earth life amid the quiet scenes of former happy experiences. Accordingly, accompanied by Mrs. Johnston, he went to Topsham, Vt., shortly before the end came. Like a child long absent from home, to whom every spot and feature of the old place is imperishably fixed in the heart's fondest memories, his eyes wandered lovingly over the familiar hills, and voice and hand greeted the old neighbors of the beloved past with the satisfaction of one whose journey is accomplished.

Nathan Robinson Johnston was the youngest son of Nathan and Mary Black Johnston, born in Harrison County, Ohio, October 8, 1820. If there was any pride in his heart, it was the pride of ancestry, being a lineal descendant of Sir Archibald Johnston, Lord of Warriston, the Scottish martyr. Above this was the pride of church, always maintaining with zeal and fervent affection the principles of the Covenanter Church.

It was in a log school house in Ohio that he laid the foundations of an education. In the autumn of 1839 he entered the freshman class of Miami University, but was compelled to interrupt his university course. After teaching for two years he entered Franklin College, in Harrison County, Ohio, where he graduated in 1843. For a long time it had been his desire to preach the gospel of Jesus Christ, but the way was full of obstacles, so that he did not enter the semi-

nary till the fall of 1845. At that time the seminary was in Cincinnati, Ohio, whither it had been removed from Allegheny, Pa., by order of Synod. The sole professor was Rev. J. R. Willson, D.D.

In his second year at the seminary Mr. Johnston had as his roommate A. M. Milligan, whose friendship he prized till his death. At the close of the third year in the seminary, with much reluctance at the interruption to his seminary course, and yet alive to the responsibilities of the call, he assumed the editorship of the *New Concord Free Press*, an anti-slavery paper, at a time when the slave had few friends willing to risk fame and life in his behalf. November 16 he was married to Miss Eliza Patterson, of Connersville, Ind.

The theological studies were resumed after the interruption of a year, and Mr. Johnston was licensed to preach the gospel in the Reformed Presbyterian Church in the spring of 1850. His first charge was Topsham, Vt., where he was ordained and installed pastor, October, 1851. This field, though far removed from any large town, soon became the rallying centre for temperance, abolition and kindred reforms. Thither Dr. Johnston brought the best talent to be secured, and the surrounding towns and villages were stirred to their depths by these fearless exponents of unpalatable truths. Always an invalid, it had been thought that the bracing atmosphere of Vermont would revive the wife of his youth, but these hopes were destined to be dashed to the ground, for July 3, 1857, she passed to the Father's House. No selfish sorrow did the Heavenly Father allow his servant, for busy and exciting days followed, until fratricidal war was ushered in.

By appointment of Synod's Board of Missions, whose sympathies had been enlisted in behalf of the ex-slaves, then contraband of war, Mr. Johnston passed some

time at the "front" in the neighborhood of Beaufort, South Carolina, exploring the field in the interest of future mission work among the negroes. He left behind him his wife, Rosamond Rogers, to whom he had been married in New York City, March 1, 1860, and their first born. Upon his return he resumed pastoral work. Just before the close of the war, in 1865, Geneva College, then located in Northwood, Ohio, but without faculty and without scholars, held out its empty arms to him. With his wife, who had been a most successful teacher in New York, Mr. Johnston boldly undertook the task of rehabilitating the institution, and soon the old bell rang again, and the halls and rooms resounded to the sound of human feet and voices.

It would be a long and painful story to tell of the hard fight within those historic walls, of the subsequent departure for New Castle, Pennsylvania, where was conducted for some years a highly successful academy. Similar work in New Brighton and Blairsville, Pennsylvania, occupied the years until 1873.

For some time the longing had possessed his heart of once again engaging in the direct work of the pastor. In fulfillment of this wish he assumed the charge of the congregation at Elliota, Minnesota, until 1875, when the little family removed to California, settling in Oakland. The sympathies of Mr. Johnston and his wife were soon enlisted in behalf of the Chinese. A mission school was started and regular work begun. With unswerving loyalty to these oppressed people, through all the dangers of the Dennis Kearney agitation, when his life and property were in peril, this valiant servant of God labored and taught and prayed.

With what pleasure he celebrated the sacrament of the Lord's supper, when, for

the first time west of the Rocky Mountains, the Covenanter service was held! Nineteen, including a number of Christian Chinese, partook of the sacred emblems.

In 1890, Dr. Johnston, desiring to engage in journalism in the interests of the Covenanter Church, purchased the monthly magazine *Our Banner*, and removed with his family to Philadelphia for the purpose of editing it. Since its absorption by the *Christian Nation*, he has been unable to actively participate in public affairs, and until recently made his home in Brooklyn, New York. Early in March he removed to Topsham, Vermont, being then so feeble that several days were consumed in the journey.

On his last day here, toward the evening he complained of feeling very tired, and with great difficulty prepared to retire to rest. While lying down the well-loved word of God was brought for the evening worship, and the voice he loved better than any other on earth read his favorite passage, and then led in the prayer at the throne of grace. He thought himself too feeble to sing, but soon after the voice of prayer was still, weakly at first, but growing stronger as he proceeded, he sang the "Song of the Crook" through to the end. In a very short time, as a tired child, he fell asleep in Jesus.

We buried the wornout body in the little cemetery on the hillside in Topsham, and then, as is the custom of the people, gathered in the church, where once he had preached the gospel to his people, and listened to God's unfailing promises, so comforting and strengthening. It was permitted the writer to speak words from Paul's own certain statements, "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with

hands, eternal, in the heavens" As those who wait for the morning, with hope undimmed, his faithful companion in joys and sorrows for more than forty years, and their three daughters, Mrs. T. H. Walker, of Baltimore; Mrs. J. H. Kirkpatrick, of Utica, Ohio, and Miss Grace Johnston, of Brooklyn, New York, survive him.

"He is not dead! Such souls can never die;

He breathes already a diviner air.

And those eternal visions vast and fair  
Already stretch before his wondering eye.

"Yes, mourn, but know that God has loved him, too,

No less than we. And he is satisfied  
Before the vision of the face of God."

THOMAS HOLMES WALKER.

#### GOD'S TENTH.\*

In touching the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the Church. In saying this, we speak from experience, as we certainly speak according to Scripture. "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Here, plainly, the giving of tithes is made the condition of an abundant outpouring of the Spirit. Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirement of tithes! But "tithes" means money or other property of equivalent value; and the effusion of God's Spirit is here made contingent upon bringing in these tithes, and paying up these dues to God.

A tenth of his income was required of the Jew to be set apart, and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first fruits, not the dregs and leavings. And, while the amount is not specified in the New Testament, the same principle is carried over. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him" (1 Cor., xvi, 2). Here is consecrated giving—laying by in store—a certain sum set apart, and made sacred to God's use, and which thereafter one should no more think of taking for himself than he would think of taking the same sum from his neighbor's pocket. And here is proportionate giving—"as God hath prospered him." Ought the proportion to be any less under the gospel than under the law? Surely not, when we remember that we have as our exemplar One who, "though He was rich, yet for our sakes became poor, that we, through His poverty, might be rich"; and that we have the precept of this exemplar, which no ingenuity can explain away, "Whosoever he be of you that forsaketh not all that he hath cannot be My disciple." In the light of such high standards, who can say that at least we ought not to give one-tenth of our income to the Lord?

. If any Christian who has never tried it will make the experiment, conscientiously following it through to the end in prosperity and in adversity, we predict for him two surprises. First, he will be astonished at the increased amount which he is enabled by this method to give to the Lord; and secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For, observe that here is an instance where the Lord actually makes a challenge to His people, and sets up a test case, saying, "Prove me now." Tak-

\* Selected from the "Stewardship Series," published by the American Baptist Missionary Union, Tremont Temple, Boston, Mass.



ing this Scripture in connection with others, we find that there are two points to be demonstrated.

1. That faithful and proportionate giving will be rewarded with superabundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity, will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to personate a shining cherub in a play, on being covered over with a coating of gold-leaf, which entirely closed the pores of the skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leafed over with his wealth that the pores of his sympathy are shut, and the outgoings of his charity restrained! He is thenceforth dead spiritually, though he may have a name to live.

2. That faithful and proportionate giving will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. iii, 9, 10.) This is but one specimen of many from the Old Testament. "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom." (Luke vi, 38.) Do we believe these words of our Lord? And can we question that they refer to abundant temporal returns in recompense for abundant giving?

Let us now throw light upon this subject from a few inserted leaves from a pastor's notebook.

One says:

"I knew a widow of limited means who was remarkable for her liberality to benevolent objects. But a sad change came into her by an unexpected legacy which made her wealthy, and then her contributions began to fall below the amount of her straitened finances. Once she volunteered; now she only gives when importuned, and then it is as meagre as if the fountains of gratitude had dried up. Once when asked by her pastor to help a cause dear to her heart in her comparative poverty, and to which she gave five dollars then, now she proffers twenty-five cents. Her pastor called her attention to the surprising and ominous change. 'Ah!' she said, 'when day by day I looked to God for my bread, I had enough to spare; now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means; now I have the guinea means and the shilling heart.' It is a fearful risk to heart and soul to become suddenly rich. This is one of the reasons why God lets many of his best children acquire wealth so slowly, so that it may not be a snare to them, may not chill their benevolence; that, when wealth comes, the fever of ambitious grasping may be cooled, and that benevolence may overtake avarice."

Now the only way to avoid this peril is to cultivate two habits, and let them grow side by side—the habit of economy and the habit of charity. If one's economy grows steadily and alone, it will tend to dry up his charity; if one's charity grows steadily, it will dry up his means, unless balanced by the other virtue of economy. Therefore, let both grow together, then our giving will increase just in proportion to our getting.

But let us introduce another illustra-



tion, furnished from a pastor's observation:

"A parishioner, who was a dear friend, read his pastor a page from life's history to this effect: When a small boy, he gave his heart to Christ. He was engaged in a brickyard to carry clay, often on his head, for twenty-five cents a day. Then he vowed that one-tenth of his income he would give to his God. This he conscientiously did, and prosperity followed, until his income was \$10,000; and then the trial of his life came, in which he went down in financial disaster. He would not give one-tenth of \$10,000. Here his faith balked. He said, 'After disaster had swept all away, I learned what I had not known before—that it is easier to give one-tenth of \$72 than of \$10,000. A man is truer to God who works for twenty-five cents a day, and has less temptations and more strength to meet them, whose income is \$6 a month, than \$833 1-3.' He regained wealth, but it was in strict compliance with the vow of his youth, which his disaster enabled him to fulfill until his death."

Here is an instance of negative proof, viz., that "there is that withholdeth more than is meet, and it tendeth to poverty." The positive proof would no doubt fill volumes, were it written out.

There is a Christian league in this country, banded together to promote systematic giving. It brings every member into covenant to keep a strict account with the Lord, and to render him one-tenth of the income. An annual report is made by each member, giving a statement of his business and spiritual prosperity. The secretary recently told us that the results have been surprising, even to the most sanguine advocates of the tithing system; that not only has the income of the missionary societies receiving the funds been greatly increased, but that out of thou-

sands entering into this league, all but two or three have reported greatly increased business prosperity. Are there not some things to be proved which we have not yet dreamed of either in our philosophy or our mathematics?

We give another instance from a well-known life. We find the statement in print, and believe from what we have heard that it is substantially correct:

"Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal boat, and the following conversation took place, which changed the whole current of his life:

"Well, William, where are you going?"

"I don't know," he answered; "father is too poor to keep me at home any longer, and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right and you'll get along finely."

"William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

"Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go."

"They both kneeled down upon the tow-path (the path along which the horses which drew the canal boat walked); the dear old man prayed earnestly for William, and then gave his advice: 'Some one will soon be the leading soap maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a prosperous and rich man.'

“When the boy arrived in the city he found it hard to get work. Lonesome, and far from home, he remembered his mother’s words and the last words of the canal boat captain. He was then led to ‘seek first the kingdom of God and his righteousness,’ and united with the Church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord’s part. In the Bible he found that the Jews were commanded to give one-tenth; so he said, ‘If the Lord will take one-tenth, I will give that.’ And so he did; and ten cents of every dollar were sacred to the Lord.

“Having regular employment, he soon became a partner; and after a few years his partners died, and William became the sole owner of the business.

“He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with the Lord and carry one-tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever; then he gave three-tenths, then four-tenths, then five-tenths.

“He educated his family, settled all his plans for life, and gave all his income to the Lord. He prospered more than ever.

“This is the story of Mr. William Colgate, who has given millions of dollars to the Lord’s cause, and left a name that will never die.”

Perhaps in these instances may be found the true solution of a great question: How shall we get the means to give the gospel to a lost world? It is no longer a question of men to go, but of money with which to send them. And the money is in the hands of Christ’s pro-

fessed disciples—enough and more than enough for all demands. If wrong habit has so shut up their hearts that they cannot be persuaded to give it, let us try at least to educate the next generation differently. And may it not be that the best system of education which can be devised is this of training Christians to set apart one-tenth of their income for the treasury of the Lord?—*A. J. Gordon, D.D.*

#### THE WIND AND THE GOSPEL LEAF.

There is a story which you may like to hear, told by a colporteur in Mexico, Señor Cortez, of a man who came one day to the market stall where he was selling Bibles. The man looked into a New Testament and became interested. On pretense of going to bring the price of it, he left his cloak and took the book to his priest, whom he met coming that way. The priest told him the book was “false,” and was about to tear it in pieces, when the man said, “But it is not paid for; I left my cloak as security.”

Then the priest handed to him a coin to pay for the book.

“But the coin is false, mere lead,” said Cortez, refusing to accept it.

Then the priest coming up, said, “But your books are false, too.”

“Very well,” said the colporteur, “let us go to the judge and settle both questions at once.”

The priest, however, decided to pay and tear up the book before the crowds of people who had gathered around.

The wind carried the leaves about and many were picked up and read. That was on June 14. In December, Cortez offered his books to a woman sitting at her sewing machine by a window in the same city; she said that she wished only one book, which she did not suppose he would have

—a religious book about the ten virgins. He showed her a large New Testament opened at the parable, and she bought it without hesitation.

He could not but ask the woman how she came to be looking for it. She replied, taking a single leaf out of her prayer-book, "My boy found this in the plaza some time ago, and as it has only part of the story, I have been looking for the whole book." The leaf was of the size of the Testament torn up in the market in June.—*Bible Society Gleanings*.

#### DO YOU TAKE A RELIGIOUS PAPER?

The religious press of the country is shamefully neglected. It is hardly to be expected that the non-Christian man will subscribe for and read a strictly religious paper. He should do both. But he is too short-sighted to see it, and to appreciate the value to himself and family of such literature in the home. But the Christian man, what is the matter with him that he takes so little interest in the things for which the weekly religious paper stands? There is no other reasonable explanation than that he is simply not interested. The coming of the Kingdom of God, the progress of the gospel, the prosperity of Zion, how can he know about these things if

he utterly ignores this source of information?

The number of subscribers to religious papers, assuming that all such subscribers are professing Christians, is out of all proportion to the readers of secular literature. The land is flooded with newspapers and magazines—good, bad and indifferent, mostly indifferent. And these publications, having circulations from thirty to nine hundred thousand, are read from cover to cover, advertisements and all.

The editors of our religious weeklies are the picked men of the Church, mostly chosen from the ministry; men of culture; generally broad-minded, progressive, conscientious men. Few of our magazines or secular publications are more ably edited.

Our reading is more a matter of habit than of taste. Cultivate the habit of reading religious literature, and the taste will soon be acquired. It's a duty every Christian man owes to the Church, to read and to increase the usefulness of the religious press.

Secular matters demand too much of our time and attention. It is time we acquired the habit and cultivated the taste for things with which we will have to do in the near future.—*Herald and Presbyter*.



The extraordinary vitality of seed received a very curious illustration a few years ago in the silver mines at Lauriam. The mines had been abandoned more than two thousand years ago as unworkable, and consisted for the most part of the "slag" produced by the working of the miners. An enterprising Englishman discovered that the slag contained plenty of silver, which could easily be removed by modern appliances. When the slag was removed to the furnaces the next visit to the mine found the entire space covered with a most gorgeous show of poppies from the seed left under the slag when the mine was abandoned. After twenty centuries' rest they had bloomed as vigorously as ever, without the aid of a drop of water or any restorative other than the rays of the sun. God's Word encourages the spiritual sower to look for a certain harvest from his sowing of the seeds of truth, for "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*Current Anecdotes*.



## EDITORIAL NOTES.

The Synod of the Reformed Presbyterian Church will meet (D. V.) in Sparta, Illinois, Wednesday, May 25, 1904, at 2 P. M., and will be opened at that hour with a sermon by the retiring moderator, Rev. A. Kilpatrick, D.D.



Treasurer Walter T. Miller informs us that he has received two thousand dollars from Miss S. W. Wiggins, of Philadelphia, Pa., to be designated, "In memoriam. Mrs. S. R. Wiggins." One thousand dollars of this amount are for the Missions in Turkey, of which Latakia and Mersina are the centres. The money is to be put into the general fund or used for some special purpose or purposes, as the Board may decide. Five hundred dollars are for the Hospital at Tak Hing Chau, China, to be used at the discretion of Dr. J. Maude George. And five hundred dollars may be expended in the founding of a new station in China, or held subject to the call of Drs. Kate and Jean McBurney.

It may not be known to all the readers of OLIVE TREES that Miss Wiggins, who has made this liberal offering to the missionary operations of the Church, is a daughter of the late James Wiggins, identified from its earliest history with the congregation of Second New York and highly esteemed throughout the Reformed Presbyterian Church for his earnest advocacy of its distinctive principles and his exceptional liberality in the support of its reform and missionary enterprises, and a niece of Prof. D. B. Willson, D.D., of the Theological Seminary, Allegheny, Pa.



At the bi-monthly meeting of the Foreign Mission Board, held in New York Tuesday, March 29, 1904, Arthur R. Dray, D.D.S., was appointed medical mis-

sionary to Asia Minor, with the expectation that he will be ready to leave for the Tarsus field in the spring of 1905. Dr. Dray was able to present the very highest testimonials from friends, both at home and abroad. A graduate of the Department of Dentistry of the Medico-Chirurgical College of Philadelphia and chief of clinics of that department since the fall of 1901, the Dean, Dr. R. H. Nones, described him as "a man of the utmost integrity, of wide education and of unusual ability in his profession, who has also shown keen interest in religious matters during his college career." H. H. Mentzer, Ph.D., dean of the Department of Pharmacy, certified to his being "an honest, sober, intelligent and industrious gentleman, taking special interest and putting forth special efforts in all that pertains to the building up or betterment of society." And Dr. Seneca Egbert, dean of the Department of Medicine, spoke of having been "personally and intimately acquainted with him for five years," and then added, "He has been consistently honest, conscientious, and upright; active in Christian Endeavor and work among the students of this college and elsewhere; and I believe that he would give faithful service in the missionary field and that it would be of the highest character and efficiency."

There were also letters from old acquaintances. Ira Harris, M.D., for twenty years a member of the Mission of the Presbyterian Board, stationed at Tripoli, Syria, wrote: "I have known Dr. Dray for seventeen years. I have the highest regard for his Christian character, as well as his qualifications as a student and a scholar. His knowledge of the Arabic and some of the European language



ges, his familiarity with the peculiar characteristics of the people of Turkey, combined with wonderful tact in his intercourse with them and his earnest purpose to follow in the footsteps of the Master will, I feel sure, make him a good missionary." Dr. F. L. Bliss wrote: "I have known Dr. Arthur Dray since he was fifteen years old and thus have followed for years the development of his character along the lines of true Christian culture." Dr. Thomas D. Christie, President of St. Paul's Institute, Tarsus, wrote: "I cheerfully recommend my friend and former teacher here as in almost every way a fit candidate for appointment as a missionary. I feel sure that I but echo the sentiments of all the Americans in these regions. He is very dear to us all and honored by all as a noble Christian worker."

Especially gratifying to the Board was a letter from Rev. R. J. Dodds, with whom he will be associated in missionary work: "I think the coming of Dr. Dray will be a great thing for this Mission. I take into consideration his knowledge of the Arabia, more than a man could acquire in ten years; his acquaintance with the people and their customs, no illusions to be dispelled afterwards; his power of adaptability and versatility; his good reputation among the Covenanters in Philadelphia; his steadfast attachment to the Church; his attainments in his studies and profession; his push and energy; and his willingness to serve in this obscure Mission, when he has an abundance of flattering openings. Count me heartily in favor of his appointment and thankful that the Lord has put it into his heart to offer himself for the work."

A letter, too, from his pastor, Rev. J. C. McFeeters, D.D., speaks of him in the highest terms: "In his college studies he has manifested mental abilities of a high

order. In the Church, both by action and by testimony, he reveals a soul deeply moved by the Holy Spirit and enthusiastic in the cause of missions, at the same time richly laden with Bible truth. His powers of endurance, combined with diligence and energy, enable him to accomplish an unusual amount of labor. His social qualities are superior."



At the same meeting of the Board the following minute was placed on its Records:

In accepting the resignation of Dr. W. M. Moore the Board wishes to put on record its appreciation of his labors while in the service of the Church as medical missionary. Leaving America September, 1893, he was employed in Suadia, Syria, till the autumn of 1896, when he was transferred to Cyprus, where he devoted himself to the work of an evangelist with great fidelity and efficiency till his return to the United States in the spring of 1903. In both fields Dr. Moore showed himself a man loyal to the truth, skilful in his profession and influential in society. The Board believes that only a sense of duty to his family has forced him to retire from a position for which he was eminently qualified and in which he manifested an ever-growing interest.

R. M. SOMMERVILLE,

WALTER T. MILLER,

*Committee.*



Two dollars from Mrs. W. B. Wright, of Waukesha, Wisconsin, for the Bible Society has been forwarded to the Treasurer at the Bible House. A sentence or two from the last annual report of the New York Bible Society, auxiliary to the American Bible Society, will give an idea of its work in the city of New York, and will perhaps encourage others to contribute larger or smaller sums for the circu-

lation of God's Word. The Secretary writes, "During the past year it has distributed 72,398 volumes of the Scriptures. Of these 4,941 were Bibles, 11,231 were New Testaments, and 56,226 were Portions, the latter being usually one of the gospels."

He reports "9,364 volumes in seven different languages distributed among the shipping of the port." "But by far the largest distribution," he says, "has been among the immigrants at Ellis Island, where 44,965 volumes have been placed in twenty-five different languages. To place the Word of God in the hands of the various people into whose languages it has been translated necessitates, as a rule, the sending of it to those lands and the introduction of it by means of various agencies. But there is an exception. It is provided by the immense and ever-swelling tide of immigrants pouring through the port of New York. These people come from all parts of the world, and represent almost every race, language, and religion. \* \* \* What a unique opportunity this gives us for distributing the Bible! We do not have to carry it to them—they come to us. To welcome them on the threshold of our land with a word of sympathy and place in their hands some portion, at least, of the Word of God, is to make use of the most promising moment—the moment when their minds and hearts are most open, and the Word of God most likely to be effective.

"But the necessity of a more extensive distribution of the Scripture among our foreign population, in their own tongues, is as great in the city itself as at Ellis Island. This is essentially a foreign city. At the time of the last census only one-sixth of the white population of Manhattan were found to have been born of native parents. And yet the distribution of Scripture in the city during the past year shows only 4,765 volumes in all foreign tongues, as against 14,704 volumes in English. The distribution in English is barely equal to the need in that language, but that in foreign languages should be increased many times. English cannot be substituted. Any language that men can understand will do to do business in, but if you wish to effectually reach them with the Word of God, you must give it to them in the tongue they learned from their mother. There never has been gathered together before, in the history of the world, such vast numbers of people of different races and tongues, in one place, as is now found in New York City, and it is not without reason that some of the wisest of our leading men are anxious as to the effect upon our political, social, and religious life. The active employment of every possible agency to prevent any evil, and to render effective upon our national life the many good qualities of our foreign population is imperatively demanded. Nothing is more certain to accomplish this than the Word of God."



Mr. Walter T. Miller, Treasurer of the Board of Foreign Missions, started for Europe, Saturday, April 23, 1904. The Board appointed him its representative, in case he might be able to carry out a long-cherished plan to visit the Levant Missions.



Any one who wishes full and accurate information in regard to the Missions of the R. P. Church should read *OLIVE TREES*.





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